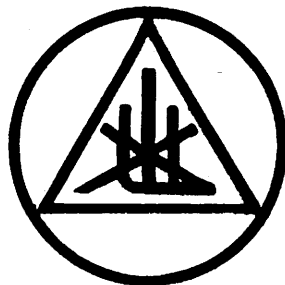


the Beacon



May 1962

The Beacon

*A magazine of esoteric philosophy, presenting the principles of the
Ageless Wisdom as a contemporary way of life.*

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THE GREAT INVOCATION

*From the point of Light within the Mind of God
Let light stream forth into the minds of men.*

Let Light descend on Earth

*From the point of Love within the Heart of God
Let love stream forth into the hearts of men.*

May Christ return to Earth.

From the centre where the Will of God is known

Let purpose guide the little wills of men —

The purpose which the Masters know and serve.

From the centre which we call the race of men

Let the Plan of Love and Light work out.

And may it seal the door where evil dwells.

Let Light and Love and Power restore the Plan on Earth.

TEN years ago, in June 1952, a seven year period of distribution and use of the Great Invocation was climaxed with a first 'World Day of Invocation'. This has now become an annual event, occurring this year on 17th June.

Each year at the Full Moon of Gemini, subjectively identified with the Festival of the Christ, the Festival of Goodwill and of Humanity, the Great Invocation is used with a special emphasis by thousands of people all over the world. In some countries it is put on the air; and many people work to place it in their local newspapers and publications. Special 'Invocation Day' meetings are held in numerous places, often linked with a recognition of the Festival of the Christ and the outpouring of energy released by the Christ into the channel of human consciousness.

In the minds of many, the Invocation is inseparably linked with the work of the Christ and with the preparations for his reappearance among men. The Invocation is said to 'constitute the complete new utterance' for his work during the era of Aquarius. It is 'imbued with power for the future'.

From what we know of the Invocation, and as through regular use we penetrate into its meaning and significance, it becomes in-

creasingly obvious that the channelling and precipitation *on earth* of these three types of energy, embodied in the Plan, is the combined responsibility of the three great areas of planetary life and consciousness we call Shamballa, Hierarchy, and humanity.

Therefore, when we think of the Great Invocation, and as we use it day by day and year after year, its *sound* goes out on the wavelength of our own reclaimed divinity. To the extent that we ourselves are soul-infused, can we help humanity to become Hierarchy-infused through the precipitation of Light and Love and Power on Earth.

Perhaps it could even be said that human use of the Great Invocation provided the first opportunity to man, on a large scale, for conscious co-operation with the Hierarchy and the Christ. Never a day goes by but the Hierarchy and the Christ sound forth the Invocation. Human and Hierarchical invocation combined, and with the power of massed intent, evoke divine response.

In this united effort to implement the Plan through the energy flow of the Invocation, each contributing and participating unit is responsible in degree. The function of the Hierarchy can safely be left to its responsible members. We are concerned with the human act of co-operation.

When we consider our human part, where does our whole duty lie? We try to use the Great Invocation invocatively. But what constitutes effective invocation?

The more we meditate on the Invocation, and the more we use it, the clearer becomes our realisation that we cannot invoke the Plan by the mere use of words. We say *let* Light and Love and Power restore the Plan on Earth; but the repetition of the word 'let',

in itself, does not open the channel and permit energy to flow.

The Great Invocation, to us, must become a way of life — a matter of 'invocative livingness', of an aligned and purified consciousness which offers an unimpeded channel to the precipitation of the energies needed for human redemption and the restoration of the Plan. Light and love must live in us and 'shine before men'.

Giving

by Theresa M. Davis

RECENTLY I listened to a chapter from the life story of a person whose life had been redirected because two humble ladies knew how to give. This person had known deep sorrow and disappointment, and through years she had tried to escape from herself by dissolute living. She was without work, money, food, health or family, or friends able or willing to help her. When she sought shelter one bitterly cold night by knocking on a door, these ladies opened the door of their home to the stranger and shared with her their food and, literally, their bed. They nursed her back to health from a bout of pneumonia, paid for her medical care, bought her clothing, gave her car-fare, and helped her to rehabilitate herself so that now, as the Director of a clinic in one of the largest hospitals in the United States, she serves in a capacity which affects the lives and health of people from all over the earth.

This story dramatises well the subtle difference between philanthropy and charity. Philanthropy, for the most part, gives out of an excess of abundance. Charity shares, though it temporarily may deprive the personal self. Philanthropy says: 'I will buy you a loaf of bread.' Charity says: 'I have bread, and I want you to share it with me.' The work done by philanthropists is not to be depreciated, for great good is accomplished by this type of giving, but charity, which has the power to redeem, makes the breaking of each loaf of bread a 'Blessed Sacrament'.

The nation which gives only its surplus food, and lends money to the 'have-not' countries because this will bring increased spending abroad, which in turn will bolster its own economy, must not look for gratitude from its recipients. This may temporarily raise their standard of living, but it will not necessarily foster their spiritual or moral evolution.

People can accept the benefits of philanthropy with no more than a passing thought as to its source, and sometimes with resentment, but when the proffered help obviously deprives the one who shares for the benefit of the one who receives, then the question arises: 'What makes this man's behaviour differ from the behaviour of other men?' And no other conclusion can be arrived at than: 'He must love more than other men, and he must love and care about me,' and: 'If he loves me, *I* must be of some value.' Thereby occurs the primary stirring to love and courage, by the gesture of charity. This with time grows and flourishes: 'First the blade, then the ear, then the full grain in the ear.'

If this kind of awareness of the value of charity versus philanthropy could be exemplified in day to day living, by men and women of goodwill, and in our world leadership, it would release a power which would close the door where evil dwells, redeem mankind, and spare from destruction the peoples of the earth.

Group Initiation

by Djwhal Khul

On the Path of Discipleship, the occultist, in unison with the group, perceives the Triad shining forth, and is conscious only of the macrocosmic Whole. The light of the soul is dimmed, and the light of the form is blotted out. No longer will the group think: 'My soul and thine'.

I would remind you that one of the new things which the coming era of spiritual expansion will see is the inauguration of something entirely new: Group Initiation. Hitherto, one by one, units of the human family have found their way through the door of initiation. If this system is to persist, and considering the vast numbers of souls in and out of incarnation who must eventually achieve the goal, two-thirds of the total in this world cycle, even the greater cycles which include many world cycles would prove too short a time. The space-time schedule of the planetary Logos himself would be upset, for he has such a schedule for the cycle of his present incarnation. There is a term set for the appearance of his body of manifestation, our planet, just as there is for the human body. He therefore has to work out his plans within a certain time limit, and this factor conditions the experience of all the lives that move within the radius of his expression, including the human kingdom.

It must be remembered also that as humanity develops and more and more people begin to function as souls, the nature of the soul, which is relationship, begins to have an effect; men become larger in their outlook and their vision. The outlook of the separated self vanishes, and group relationship and group interest supersede that intense personal and interior relationship and interest which have made evolving man what he is: first of all an integrated personality, and then a disciple, a candidate for initiation. As more and more disciples come into group realisation it will become increasingly possible for the Hierarchy to admit such disciples in group formation. That is one reason necessitating

the re-establishing of the Ancient Mysteries on Earth. That group relation has to be demonstrated in the three worlds and expressed by disciples in their group life upon the physical plane. Hence the new experiment being undertaken by the Hierarchy of externalising their Ashrams. This process involves immense difficulty, owing to the astralism, the ambitions and the growing personality influence of so many people. Many groups, under self-seeking leaders, will react to this experiment, and will proclaim themselves as Masters with Ashrams, and as occupied with training people for initiation. Signs of this can already be seen.

The Hierarchy has been confronted with definite difficulty in this matter, for on the one hand the Masters were faced with the glamour-making tendency and astralism of the majority of people and, secondly, with the rapid advance of the human consciousness into the realm of group relationship, group life, group reactions and group activity. This has brought about the intention of the Hierarchy to train such ready minds and hearts for a united moving forward through the door of Light onto the Lighted Way. That externalisation has not yet taken place. Tentative experiments are being made with some success and some discouragement.

Two things have therefore been decided upon by the Masters as they face the future of humanity and prepare to take the required steps to meet man's advancing aspiration. I have chosen these two words with care. These two requirements have been demanded of the Hierarchy by Shamballa in order to safeguard the Mysteries and prevent a too

premature precipitation of the hierarchical life upon the Earth. Both these requirements are expressed in this fifth Rule.

Rule V.

In unision let the group perceive the Triad shining forth, dimming the light of the soul and blotting out the light of form. The macrocosmic Whole is all there is. Let the group perceive that Whole and then no longer use the thought, 'My soul and thine'.

The first demand made by Shamballa is that the groups being prepared for initiation should consist only of those who are in process of building the antahkarana, the bridge between the Triad and the personality; the second demand is that those being prepared should show some signs of the sense of synthesis.

You will note, therefore, some of the factors that have controlled the presentation of the truth which I have sought to give, down the years. The teaching on the Antahkarana, briefly hinted at by H.P.B., has been expanded by me in the book, *Education in the New Age*, and in this fifth volume of *A Treatise on the Seven Rays*, Part II, and has already been given to a number of senior aspirants in the hope that they would profit thereby; the need for synthesis has also been emphasised by me, and is closely related to the will-aspect, the first divine aspect. In the past, during the cycle of mysticism through which all aspirants very properly pass, they were taught to 'see the vision', a vision of the goal, of the beauty to be sought, of the loved one to be known, of liberation to be achieved, of spiritual satisfaction, and an opened door to greater wonders. In the occult age which has now definitely dawned, the neophyte will be taught to see the picture whole, to think in the larger terms, to emerge out of the normal separative consciousness into the broad state of awareness that 'sees no difference'. The goal, or rather the result of the mystic and occult way, is the merging of the vertical way of life with the horizontal way of service, and it is this merging which Shamballa demands should condition the attempt now in process, of training those who will together seek initiation, will together pass through the Portal onto the Way, and who can together

be presented to the One Initiator as a 'unit of Light'. This sense of synthesis, which must be increasingly demonstrated as each initiation is taken in group formation, is possible only to those who have bridged the gap between the concrete lower mind and the higher mind or, to word it technically and in the language of academic occult science, between the mental unit and the manasic permanent atom.

The goal of the Probationary Path is made beautifully clear in the fifth Rule as given earlier in *Initiation, Human and Solar*. It says:

Let the applicant see to it that the solar Angel dims the light of the lunar angels, remaining the sole luminary in the microcosmic sky.

The soul must be seen by the probationer as the sun of the life. All lesser lights must be put out by the light of the central luminary; all little fires must be obliterated by solar fire. The solar Angel controls the personality life and its forces. This, in the new age, is the goal of the probationary path and of the applicant for discipleship. Hitherto it has been the goal of all the teaching given anent the Path of Discipleship, but the higher rate of intelligence of the modern applicant warrants a change, and as time goes on the present requirements for disciples, up to and including the second initiation, will be the requirements for the Probationary Path.

The Path of Discipleship

This will necessitate a clearer understanding of the Path of Discipleship. On that path, the major teaching given in the future will concern:

1. The building of the rainbow bridge, the antahkarana.
2. The nature of the intuition and its development, as it supersedes the mind in its two aspects: concrete and abstract, lower and higher.
3. The nature of life as the Monad expresses it.

In these three approaches to truth the new revelation lies hid; it will take the place of the teaching upon the soul for the neophytes and disciples of the world, and the emphasis will be laid, for them, on the life aspect, and not

so much on the love aspect. The reason for this is that more and more people will be living as souls and therefore expressing love, and for them the nature of life and of monadic experience will constitute the normal next revelation, one that is, however, possible only to those who do attempt to live as souls, who cultivate love or the sense of non-separateness, and who are at least dwelling upon the periphery of the hierarchical world. It would therefore be inevitable that, to those so dwelling or treading the Path of Discipleship, the factors which inspire all hierarchical effort would begin to be dimly apparent and that, slowly, these factors would also assume for them the outlines of a dim and distant goal.

The two parts of this rule are consequently expressive of the new demands for disciples, not applicants. This becomes apparent when you study the two rules: one for applicants and one for disciples. The applicant is referred to the microcosm. The Macrocosm is held before the vision of the disciple.

The two demands are expressed in Rule V as follows:

1. In unison let the group perceive the Triad shining forth, dimming the light of the soul and blotting out the light of form.

This is the demand for the building of the antahkarana which relates the disciple in his personality to the Triad.

2. The macrocosmic Whole is all there is. Let the group perceive that Whole and then no longer use the thought: 'My soul and thine'.

This is the demand for a sense of synthesis which is occult vision and not mystic vision. These two demands will be the two basic requirements for the new schools of occultism . . .

Synthesis dictates the trend of all the evolutionary processes today; all is working towards larger unified blocs, towards amalgamations, international relationships, global planning, brotherhood, economic fusion, the free flow of commodities everywhere, interdependence, fellowship of faiths, movements based upon the welfare of humanity as a whole, and ideological concepts which deal with wholes and which militate against division, separation and isolation.

New Factors

Little as people realise it, these concepts are relatively new factors in the human consciousness, and the fact that they are the result of a new and direct relation between those who implement the will of God and humanity everywhere is the guarantee of the inevitability of their expression in the future. It is only in the immediate interim, a period of one hundred and fifty years, that delay may seem the rule. Such, however, will not really be the case. The forms through which these new and impending ideas must take shape and manifest have yet to be created, and that takes time, for they are built by the power of thought and due process of educating the public consciousness until that consciousness becomes confirmed conviction, and demonstrates as an immovable public opinion.

This sense of synthesis is one of the things which the new esoteric schools will develop in their students and neophytes, for it will be the people trained interiorly in these schools who will be the builders of the new world and the trainers of future public opinion. The labels and the names whereby these schools may call themselves mean but little. Many will proclaim themselves as esoteric schools and will communicate nothing of a truly esoteric nature. They will but attract to themselves the gullible and the foolish. There are many such functioning in this manner today. Others may refrain from all outer indication of esoteric and occult training, and yet convey the needed teaching. They will seek to relate the One, the Monad, to the personality, and to evoke in their students a true sense of synthesis.

It is the sense of synthesis, putting it very simply, which will be the goal of all the educational movements, once the new age idealism is firmly established. Physical co-ordination, personal integrity, which involves primarily the control and later the negation of the astral body, and personality integration will be the essential first steps. To this will succeed processes whereby the fusion of the personality with the soul, of the lower self with the higher self, and of form with the divine

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Space, Time and Eternity

by Gustaf Stromberg*

By becoming conscious of a fifth dimension, an 'eternity domain', in addition to the four dimensions, postulated by Minkowski and Einstein, it may be possible to relate the physical and non-physical worlds.

ACCORDING to the theory of relativity, measurements of space and time intervals, determined with yard-sticks and clocks, are dependent on one another in such a way that, mathematically, they can be represented as being 'projections' of a four-dimensional world-frame called *space-time*. This term was introduced in 1908 by the famous German physicist, H. Minkowski, who pictured space-time as a 'ghostly' reference frame in an external world in which all physical phenomena were displayed. According to Kant, space and time are *a priori* forms of human perceptions and are apparently the product of the sensory nerve system in the human body. Of the greatest importance for our knowledge of the world around us, are our sense of vision and our sense of the flow and duration of time, which have enabled us to form ideas about the existence of external objects and of their motions. The science of physics has been developed for the purpose of co-ordinating our space and time measurements so as to furnish a logically consistent set of rules, generally called 'laws of nature', governing these measurements. Minkowski's four-dimensional space-time was used with great success by Einstein in his general theory of relativity, to formulate laws of motion of greater generality and exactness than those formulated by Newton.

But, there are many phenomena in our experience which cannot be expressed in terms of measurements of space and time intervals. Because they are not governed by the laws of physics, such phenomena may be called *nonphysical*. A simple example is the moving pictures we see in a dream or an hallucination. Because of their private and

personal nature they are classified as *subjective* and are therefore regarded as having no objective reality. Such pictures, however, are built of the same kind of 'mental stuff' as are the pictures we see with our eyes, when we are fully awake and not under the influence of hypnotic suggestion or drugs.

In spite of the great advance in our knowledge of the physical world of space and time in recent years, little progress has been made in the field of research which deals with the relationship between the physical and the nonphysical worlds, sometimes referred to as the relationship between mind and matter, or, in popular language, between our body and our 'soul'.

The world of matter and the world of mind appear at first sight so different from one another that it seems impossible to find any connecting links between them. In attempting to explain their relationship, some philosophers have tried to describe consciousness as an 'epiphenomenon', that is, as a *by-product* associated with the stimulation of sensitive nerve cells in the cortex of the brain. Some philosophers claim that what we call 'the physical world' is a play of mental 'shadows', seen directly or pictured in our imagination, which we must be careful not to identify with ultimate reality, which itself may well be completely beyond human comprehension. Some scientists claim that the *rules* governing the mental shadow-play represent a more fundamental level of truth than do the individual sense data.

To represent the relationship between quantities of different nature, it is often convenient to plot them as co-ordinates in a reference frame with axes perpendicular to one another. For instance, the path of a moving object in the space-time world can be pictured as a continuous line in a four-

*Retired member of the scientific research staff of the Mt. Wilson Observatory of the Carnegie Institution of Washington. Dr Stromberg died on 31st January 1962. This article is printed in the *Beacon* by his kind permission.

dimensional reference frame. The point where two such 'world lines' intersect represents an observable 'event' in the physical world of space and time. A *mental* event, on the other hand, takes place at a certain time, but not at any particular location. Therefore, to include mental events in our world picture, we must add to the four dimensions of space-time a new 'dimension' or 'axis' perpendicular to the three space axes and to the time axis. Mathematically, there is no difficulty in having as many independent dimensions in our world picture as we think are needed.

The idea of a *five-dimensional universe* has been found very useful in theoretical physics. The German physicist, A. Kaluza, showed in 1921 that a unified field theory could be developed if a fifth dimension were added to the four-dimensional world of Minkowski and Einstein, and similar conclusions have been reached by other theoretical physicists. Of special interest is the fact that Prince Louis de Broglie, the prominent French physicist who in 1924 introduced the idea that all material particles must be associated with some kind of 'waves', called attention to the fact that the hypothesis of a five-dimensional world-frame was a logical generalisation of the relativity theory, and that it involved the assumption that the human sense organs are incapable of directly perceiving any effect due to the existence of the fifth dimension, and that what we actually perceive must be the 'projections' onto the space-time world, of events occurring in an extra-physical world, that is, a world beyond physical space and physical time.

An important step in the change-over from a four-dimensional to a five-dimensional universe was taken by the prominent British

scientist and philosopher, J. G. Bennett. In collaboration with two British mathematicians, R. L. Brown and M. W. Thring, he published in the *Proceedings of the Royal Society* for July, 1949, an article in which he showed that the mathematical foundations of theoretical physics could be simplified and generalised by the assumption that the universe has five dimensions.

Bennett calls the new axis the *eternity axis*, and it runs perpendicular to Minkowski's time axis; since it is also perpendicular to the three space axes, it defines a realm beyond the four-dimensional space-time world of physics. We may call this recently discovered world the 'Eternity Domain of the Universe'. Bennett tells us that the reason why we have no immediate experience of events which take place in this nonphysical realm is that we are 'eternity blind'.

Certain properties of the eternity domain can be deduced from the fact that it lies beyond both space and time in their physical sense. No physical measurements can be made in that world, because measurements are made with material measuring rods and clocks, and matter has no place in a non-physical world. Since there can be no units of length or of time in the eternity domain, it must be described as *non-metrical*. Separations in space cannot be defined, although there may be some kind of 'mental separation'. Long and short time intervals cannot be distinguished from one another, so that *duration* in time is meaningless. On the other hand, there are reasons to believe that a *sequence* in time has a well-defined meaning. We may expect that there is a causal relationship between events in the physical and the nonphysical worlds.

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Dweller in the form will follow next. Then the truly esoteric phase of the educational process will be attempted when the earlier steps or stages have been satisfactorily grasped and there is indication of some measure of real success. By that time the school of the Mysteries and the halls of preparation for initiation will be generally recognised by the thinking people and believed in by the expectant masses.

In those schools, those who are beginning to function as souls will be led on to take their next step. Their developed soul nature will be expressing itself through intelligent love and a sense of group fellowship; these two divine qualities will form a basis or foundation from which the next unfoldment can emerge and on which a more spiritual superstructure can be built.

from THE RAYS AND INITIATIONS

We shall now make a fundamental assumption. In the nonphysical world beyond space and time, which has here been called the eternity domain, lies the ultimate origin of all things: energy, matter, life, consciousness, and mind. In short, all the characteristics of the world, physical as well as mental, are supposed to have their origin and their sustaining 'roots' in this recently discovered extra-physical domain. This assumption should be regarded as a 'working hypothesis', and its justification depends on whether or not it can explain, or rather help us to visualise, the relationship between physical and mental phenomena. In the following pages are given some examples of how the introduction of the eternity domain can help us to picture the nature of this relationship.

Location of Memories

The following questions have often been asked: 'How is it possible for us to remember events which happened long ago? Where and in what form are our memories stored, and how are they brought forth in our conscious minds?' It has sometimes been suggested that our memories are recorded in some form in the *material* brain, and that they are evoked by the association of ideas, by other memories, by visual observations, or, as recently found, by direct electrical stimulation of certain nerve cells in the cortex of the brain. But the brain is a *fluid* mass and must therefore, except at extremely low temperatures, be subject to the disruptive effects of the thermal motions of its molecules. Further, it is impossible for us to understand how the *material* structure in the brain can produce *mental* effects in our consciousness.

The introduction of the eternity domain has given us a clue to the solution of this difficult problem. We may think of the brain, as revealed by our sense organs and by our scientific instruments, as being a 'projection' onto the space-time world of its inherently nonphysical counterpart in the eternity domain. We must always remember that, in whatever way our knowledge of the physical brain has been acquired, this knowledge is in itself an *idea* of something which we can neither understand nor adequately describe. What we see with our eyes can only

be a *partial* aspect of an underlying reality.

If a man's memory complex belongs to the immaterial eternity domain it can be expected to be free of any deterioration. This can explain the well-known fact that memories from our childhood can persist during a long life, in spite of the elimination of waste products, which goes on continuously during the metabolism in all living structures, so that we have a completely 'new' brain after a few years.

The evocation of a particular memory element can now be pictured in the following way. A group of nerve cells in the brain is 'stimulated' or 'activated' by some means, for instance by being supplied with an extra amount of oxygen-carrying blood. The energy released in the oxidation or burning of the nerve tissue and the related modification of its electronic structure are associated with a corresponding change in the 'spiritual' memory complex of the individual in the eternity domain. The potential connections between the particular parts of the material brain and their spiritual counterparts then become effective, and the memory of a particular event appears in the consciousness of the owner of the brain. This idea is similar to Henri Bergson's theory of memories — that our memories 'are hidden from our knowledge by a veil of atoms'. Because the physical brain is built of material elements having inertia, it takes energy and time to stimulate a memory element, but when it is evoked, it persists for a certain time. The process of remembering and of thinking is more or less 'sluggish', so far as the brain mechanism is concerned, but in the non-physical world these processes can be expected to be instantaneous.

The theory here expressed is supported by evidence offered by the so-called *panoramic death vision*. It has been reported for many centuries that a person near death, for instance by drowning, sometimes can see a panoramic view of his life, in some cases from childhood on. The moving pictures often show details which the person having the vision has forgotten long ago. It seems that when the oxygen supply to the brain has been cut off, and when the immaterial brain field is in the process of disentangling itself from

its load of incorporated inert matter, normal mental sluggishness disappears. It is important to note that to an outsider the vision seems to last only a very short time, while to the participant, who later tells the story of his vision, it may have appeared to represent a long time interval, when a great number of things happened. Such death visions may be much more frequent than we think, since reports of such visions are obtained only from those who are resuscitated, and not from those who perish immediately following such visions. It is highly significant that the pictures seen are quite clear and do not overlap, as in a well-tuned television instrument. It indicates that in the eternity domain a *sequence* in time is meaningful, but a *duration* is not.

Origin of Matter and Energy

It is generally admitted that present-day science cannot give us any information about the *ultimate* origin of the matter and energy in the world of today. For instance, Hoyle's theory of a *continuous creation* and the theory of a *cosmic explosion* developed by Alpher and Herman give us no hint about the ultimate origin of energy. The introduction of an eternity domain in the universe makes it possible for us to form a mental picture of the origin of energy, and consequently of matter.

Let us think of the eternity domain as a continuum everywhere in contact with the four-dimensional space-time world, somewhat like the atmosphere in contact with the surface of the earth. At certain contact points, which may be called *energy sources*, energy *emerges* from the eternity domain into the space-time world. This energy may be thought of as previously existing in an undifferentiated and potential form, which can best be described as *mental*. At the very moment of their emergence, the elements of energy probably appeared in an extremely concentrated form, possibly as neutrons, as in Alpher's theory. Before their emergence, their location and size were indefinable, because these concepts have no meaning in the eternity domain, which lies beyond physical space. In the theory of continuous creation, the emergence goes on at all times, while in the explosion theory it took place at a particular time and with extreme violence.

This explosion, if it actually occurred, represented the 'birth' of the physical world and the beginning of physical or clock time. Recent studies indicate that this beginning of time took place between four and five billions of years ago.

Origin of Life and Consciousness

Most biologists maintain that organic life on the earth is the result of a slow development which started with the formation of certain chemical compounds in the fluid water at the surface of the earth, the needed energy presumably being supplied by sunlight. From these simple beginnings, living cells were formed in some unexplained way and from them came higher forms of life, such as plants and animals. In the struggle for survival, a *natural selection* of living forms took place which favoured the strong and hardy individuals, while the weaker and unfit forms were eliminated. This development was made possible by the close similarity between parents and offspring, coupled with seemingly accidental changes in their gene systems, the carriers of the hereditary factors.

In 1935 Burr and Northrop of Yale University proposed the 'electro-dynamic theory of life'. This led to an extensive investigation by Burr and his associates, at the Section of Neuro-Anatomy of the Medical School of Yale University, of the fine structure of the electric fields in which all living plants and animals are known to be imbedded. Many important facts were discovered during this investigation. It was found that the electric pattern had a complex structure which extended well beyond the visual limits of the living organism. If the oxygen supply necessary to maintain the metabolism was reduced, the field contracted, without change in structure, and disappeared completely at the death of the organism. Burr stated that 'it is hard to escape the conclusion that the electrical pattern is primary, and, in some measure at least, determines the morphological pattern'. It seems that during growth fluid matter in the form of nourishment of particular electric structure, for example, proteins, is incorporated in a pre-existing electric field of complex structure and that it becomes directly observable by this form of 'materialisation'.

Observations of this sort led the author in 1945 to propose the theory of 'autonomous, living fields', based on the assumption that the sources of the organising electric fields cannot be located in the electrically charged particles of which matter is generally supposed to be built up, but should be regarded as *singularities* in a pre-existing force field with *topological* or *morphological*, but with no *metrical*, properties, such as size. Fields of this sort can be imagined as existing in an extremely contracted and dormant form in an egg cell or seed. Going one step further it may be postulated that the living field, when it is in its potential form, has no size at all, in which case it must be regarded as a *nonphysical potentiality*.*

The idea of the existence of 'living sources' as the points of entrance of living 'elements' emerging from the nonphysical eternity domain is in full harmony with the theory of 'emergent energy'. Life seems to have emerged from 'another world' than that described in the science of physics. The idea is almost identical with that presented by Northrop and Burr, in which the organising fields are 'primary properties of the universe, and that they are, to a greater or less extent, modified by the presence of matter, the field and the particles being thus dependently related'.†

The assumption that life originates in the eternity domain can help us to understand two important problems: the seemingly purposive activities in living organisms, and the ultimate origin of consciousness and mind. These two problems are intimately related, I believe.

The theory that the growth and development of a living organism is directed by a *purpose* is called *teleology*, which can be translated as 'looking ahead'; it is particularly evident during embryonic development. Teleology can be regarded as the opposite to mechanism. With the general acceptance

of mechanistic ideas, teleology has generally been regarded with much scepticism and often with hostility by most biologists, since it may open the door to mysticism of one sort or another. But some prominent biologists have accepted some form of teleology, for example, E. G. Conklin, who says 'There may be good grounds for holding that mechanism and teleology are complementary views of nature, neither excluding the other'. The problem of randomness *versus* directiveness has been discussed in great detail by Ralph S. Lillie, and similar ideas have been presented by E. W. Sinnott.

There is no reason to believe that an aggregation of atoms and molecules, simply because of its chemical structure, however complex this structure may be, can acquire any form of consciousness, not even of the simplest form. As an example, take the ability of men and many animals to perceive light and colours. It is known that this ability is a consequence of the existence of sensitive nerve cells in the retina of the eyes. From these nerve cells run nerve fibres to special neurones in the brain. When the nerve cells are stimulated by one means or another, be it by electromagnetic radiation, popularly known as 'light', by a hard blow on the eyeball, by chemical irritants, or by static electricity applied directly to the optic nerve cells in the brain, there results a sensation of light or colours. How can the causal relationship between the *mechanical* stimulation and the subsequent *mental* sensation of light be explained? The hitherto unsolved problem of the relationship between mind and matter appears here in all its poignancy.

The introduction of the eternity domain, in which consciousness has its origin and its sustaining 'roots', may help clarify the nature of this relationship.

A particular type of 'living elements', which may be termed 'potential optic nerve cells', have emerged from the mental eternity domain into the physical space-time world. After they became associated with an immaterial nerve system, and after the corresponding living fields had expanded and become materialised by the incorporation of matter of proper structure, they became parts

*Bennett, who regards this as a sixth dimension in the universe, calls it *Hyparxis*, which means 'ableness to become'.

†Abstract of a letter from Burr to the author.

of the gene system in the egg cell of the animal. (The fact that colour blindness is linked to sex indicates that certain 'colour genes' are located in the X-chromosomes.) When fully developed, the optic nerve cells become located in the retina of the eyes of the animal and are connected with complementary nerve cells in the occipital part of the brain. The connection between the optic nerve cells and their 'cosmic' or 'spiritual' counterparts in the eternity domain had never actually been lost, and when the nerve cells were stimulated by one means or another, which involves an absorption of energy, a 'contact' between the physical nerve cell and its spiritual origin was established. As long as the field was in its activated and therefore sensitive state, a pre-existing potential association between the physical and the nonphysical world had become an actuality, and the animal or the man perceived a sensation of light or colours. Since there is reason to believe that the eternity domain forms an *integrated* and *nondivisible* whole, it may be said that a particular colour sensation has its origin and its 'roots' in the *World Soul*, which itself is spiritual and purely mental.

Immortality of the Human Soul

Peoples of many races and religions have expressed belief in the immortality of the human soul. The origin of this idea may lie in the hope of again seeing departed friends and relatives; it may have been fostered by assertions by wise or 'holy' men; or it might have been due to a subconscious knowledge of the existence of another world than that experienced by our sense organs. It has been reported from many sources that messages have been received from the 'spirit world' which contain information known to no one but the departed person, the information being later verified by an investigation. Natural science has reacted unfavourably to such ideas, largely because present-day science can give no explanation of such phenomena.

The introduction of an extra-physical dimension in our world picture has made it possible to form a scientific picture of the survival of the human soul at death. When the immaterial force field in the brain contracts, as do other living fields in the absence of oxygen, the contraction proceeds so that

this field finally has no size at all, although its essential properties remain intact. When it has completely disappeared from the physical world, it becomes what may be described as a 'living source'. In other words, it returns to the mental world from which it originally came. As evidenced from the 'death visions' described earlier, all memories in their minutest details can be recalled in an instant. This indestructible memory complex forms an essential part of the indivisible entity we call a *soul*, which apparently does not have to be associated with matter. It seems that the eternity domain is our real 'home', and from there we make short excursions to the physical world of space and time. During such a trip or trips we learn many lessons which may be helpful in our further development.

Mechanism of Mental Telepathy

Thanks to systematic investigations, mainly carried on by Societies for Psychical Research in several countries and by the Psychology Departments in some Universities, particularly at Duke University, some facts have been established which make it necessary to postulate the existence of an extra-physical dimension, or rather a domain where physical separation in space seemingly has no effect. Experiments have shown that 'thought pictures' can be transmitted over extremely long distances, and that the intensity and clearness of the mental impressions do not depend upon the distance between the sender and the recipient of the mental message. If a message were broadcast in all directions, and if it, while in transit, could be regarded as a particular form of energy, which could be described as 'thought waves', its intensity would be expected to decrease with the square of the distance from the transmitting person. Also, due to the interference of other thought waves, the reception should be blurred. The specific fact, verified by many hundreds of testified observations, that the image of a dying person can appear clearly in the mind of another person indicates that, under unusual conditions, a mental contact between two persons widely separated in space can be established. No evidence of any time-lag has been established. Such conditions lead to the conclusion that the message or the mental picture does not 'travel' in physical

space as a form of energy, but in the extra-physical domain, where physical separation has no meaning. Consequently, it is logical to believe that thoughts and mental pictures are transmitted *as such*, that is, in their original mental form. This might have been expected, since the eternity domain is itself a mental world.

Eternity Domain as a Living Being

It is obvious that the mental characteristics attributed to the eternity domain are those manifested in the human mind. The human mind is not simply a collection of mental elements, like sensations, feelings, thoughts, and memories, but it is a highly *integrated unit*, to which may be given the name *Person*, a word which literally means the sound emanating from a masked individual on a theatrical stage. A person is generally regarded as a being with some degree of intelligence, and the 'mask' mentioned above may be considered something which hides him from the eyes of the public. This integrated mental unit, called a person, has often been called a *soul*, or its equivalent in the various languages spoken on the earth.

It has long been customary to speak about man as a combination of a soul and a body, *both* of which are highly integrated units. The integrated character of the human body is evidenced by the co-ordinated activities in our bodies, activities which reveal man not as a colony or aggregation of cells, but as a highly organised system in which the various parts perform specific functions necessary for the life of the organism as a whole.

The eternity domain is regarded as the realm in which all mental characteristics are 'rooted'. It is very difficult to picture this domain as a loose combination of mental elements, like various types of sensations, feelings of love and hate, pleasure and pain, of satisfaction and remorse. A characteristic property of the eternity domain is the absence of space separation, and therefore it should not be thought of as having any separated 'parts'. A separation in time may exist which separates the past from the future, although there is some evidence that even this kind of separation may be bridged under conditions which would make pre-cognition possible. The many striking phenomena of teleological

guidance in the living world, as opposed to the unguided phenomena in the nonliving world, may be thought of as evidence of a *foresight* and *wisdom* far surpassing our own, but reflected in a small measure in the intelligence and purposive activities of the human race. Among men, the purpose of an action is often consciously known, while among animals purposive activities are often governed by *instincts*, which represent behaviour patterns acquired through the experiences of a great number of generations, and presumably preserved in some form and duplicated in the germ plasm of the race.

In view of what has here been said about the meaning of the term *person*, it is justifiable to apply this name to the nonphysical and mental realm called the eternity domain. It can now be described as an *Almighty*, *Wise* and *Living Person*, the *Creator* of all things, physical, mental, and spiritual. In our mind we have an 'image' of this Person, and an idea of his existence and nature. We are created in his image, but although this image is incomplete and our idea of it distorted and coloured by our own animal instincts, it is still an image of something greater than ourselves and of his whole creation. We can also understand that this Person in his wisdom may select one or more souls to carry important messages and admonitions to other human souls, while they are still associated with animal bodies and therefore have the animal instincts of selfishness and lust for unrestricted power. Some of these messages we can also hear directly when we listen to the voice of the 'Cosmic Conscience'. They tell us unequivocally that the essence of Divine law can be expressed in the simple admonition: 'Love ye one another!'

For many centuries men of nearly all races have conceived of a Being or Spirit greater than themselves from which all things have originally come. It has been given various names, such as the Great Spirit, Jehovah, and Allah. Plato called it the *World Soul* (*Anima Mundi*), and Giordano Bruno gave his life in defending Plato's idea. In Vedantic idealism it has been called *Parama-Brahman*, a Sanskrit word meaning 'The ultimate spiritual essence'.

In the English language it is called God.

The Shell Imprisoning Mankind

by A. J. Rydholm

If nations were to expend their energies and resources on the humanitarian projects needed for improving living conditions, instead of engaging in such enterprises as the prestige race to the moon, would not man create an order making possible the establishment of God's Kingdom on earth?

MEN certainly do not yet run the universe. We have not even reached the moon, only a couple of hundred thousand miles or so away, though we are already drawing this luminary into the orbit of the world G.N.P.* religion. Somewhat paradoxically — unless certain underlying relationships and correspondences are acknowledged — this appears to be the still grossly warped and mal-orientated beginning of a universal faith. While the usual sectarianism divides it, all modern nations profess it. It may prove to be the materialistic acorn of universality of consciousness from which the spiritual world tree will eventually rise. If the economies of the nations can be universalised, as is now being attempted in a limited way in Western Europe, this can become the basis for political unity and co-operation. The resulting peace and harmony in international relationships can prepare the way for a more practical spiritual outlook to come into its own. The many church denominations may ultimately join and unite, not in complete conformity, but through sincere arbitration of their outer differences and intolerances, and in acknowledgement that all great religions of mankind are founded on the same simple divine everlasting moral and ethical principles. What divides men religiously are not these fundamental principles, but their outer man-made garments which are steeped in pride and prejudice, strongly coloured by materialism, and crystallised with obscuring over-structures of dogma, some of them still claiming to represent the real and only truth, yet manifestly incapable of bringing peace to the world, let alone to their own flocks.

The great danger confronting mankind in this atomic age may force the acorn to sprout sooner than might otherwise be expected. A general awakening in the right direction may result from the tensions and fears now so overpowering and universal. This may reveal that man is healthier and more developed in soul than is outwardly evident in his present confused personality. Nature may be putting us to a test to prove it despite the prevalent surface obscurity, attempting to integrate the three lower worlds and to draw them into alignment with the soul of man and planet. Nothing in the universe happens without reason and without purpose. And the present great peril may be regarded as part of the evolutionary Plan, a bit disturbingly forced, but considered no more than mankind can take.

Meanwhile the cold war between the totalitarian nations and the democracies is being fought on psychological levels. It has swayed masses and some of our intellectual idealists. The minds during past wars were geared to the patriotism and to the sense of honour of one's country. The present worldwide conflict aims at the conditioning of the minds of men to the acceptance of a totally different way of life which largely transcends country. The success of the totalitarian appeal among some of the less advanced peoples lies in the fact that the appeal is directed to the people and against their ruling classes, who are seen by the people as the symbol of the old oppressive order. This is even to an appreciable extent true in the more advanced democracies. The subtle weapons with which the battle is being waged reach into the privacy of every home. The appeal kindles a

*Gross National Product.

new hope in those masses who have had little education, little opportunity to inform themselves about the relative values of different political, economic and social systems, and who, in many cases, have never had enough to eat. On the other hand, the democratic appeal is through the established governments and is mistrusted by the people because it is identified with the old order, the governments and the ruling economic interests being usually made up of the same personnel. It is the old way of diplomatic dealing among the nations. While this appears to the democracies to be the line of greater integrity for ordered transition, it entails a great deal of self-discipline and enlightened understanding at the top, by the top, for the benefit of the people, always a slow process and entered into usually only under extreme pressure of necessity. But the urgency for undelayed action is now very great. The totalitarians are stepping into the breach everywhere. They are not waiting in apathy. They are fired by fanatical zeal, and they have been winning many battles. In past conflicts the democracies have usually lost all the battles but the last and decisive one because of the clumsiness and slowness in building up their united strength, due largely to the fact that public opinion, always divided and unwieldy, must be aligned to support all major government policies and decisions. Whether the present world emergency will once more grant the free nations that luxury is the important question of the day.

Sanity and Integrity versus Fatalism

Many people still view the world situation in the true spirit of the old kind of warfare, and a certain fatalistic acceptance of gloomy inevitables has crept into their hearts and minds. Standing at the front door scanning the skies for missiles and the all-engrossing moonshots, the rear door is left wide-open and unguarded for the less obvious but infinitely more dangerous psychological weapons, stabbing at character disintegration, to do their work without many being aware of it. Still many others are realising this now. These thoughts are fortunately not new. And in this lies the hope for sanity, true thoughtfulness and integrity to win through.

It appears that such projects as moonshots could ultimately break the western economy.

But it would take great courage in a world so overwhelmingly conditioned by the hypnotic cross-currents of sectionally self-interested propaganda, and surface prestige values, to tell our adversaries that they are welcome to their moonshots and to whatever relatively little practical material benefit which might accrue from them. When humanity has evolved far enough, largely along the inner channels to right motivation of a divine order, other heavenly spheres will become accessible to it by subtle, materially inexpensive means, which, while simple, are yet far advanced over those cumbersome methods we now so proudly employ at this our present point in evolution. The keynote will then be utterly selfless service in recognition of the grand design, structure and purpose of solar life on spiritual levels.

The great democracies are in danger of destroying themselves by inflation and ultimate bankruptcy, largely forced upon them by their totalitarian competitors. With this angle of the problem the latter need not be concerned. But it strikes at the very heart of the Western way of life, as presently constituted. It is, indeed, their oft-proclaimed open secret weapon, and we are obliging them. Under the great economic and materialistic illusions of the age as to what is desirable, constructive and really important to humanity, all modern and competing nations are straining their resources to the breaking point in their single-minded determination to follow a road which has become sterile. While we must obviously remain strong as a counterweight to the adversary's war potential, our costly competitive scientific activities might, to much better ultimate advantage for a free world, be diverted to such projects as solving the critical water shortage and the pollution of rivers and of the air we all breathe. These are only two urgent, but basic, needs which affect the entire globe and all of mankind.

While the moon moves our oceans twice daily in great tidal motions to prevent stagnation, one of nature's grand contributions to life's healthy functioning on our planet, the moon is not ready to bend its forces and influences to men's selfish little wills, even if it could. Its mystery stimulates

man's imagination, but it cannot be considered useful to mankind if, in our rush to solve the mystery along material lines, we inflict ruination on ourselves. Of course, nature projects itself against man's wilfulness. Only man gets hurt in the end in whatever area his responsibility lies.

Urgently Needed Practical Projects

As a purely speculative projection, what might be the effect on world opinion if the democracies came out openly and in a way that would unmistakably be heard around the globe, that a large portion of the billions now earmarked for moonshots would be re-channelled to large-scale water de-salination all over the world, and to other urgently needed projects for the improving of living conditions everywhere, and for the raising of the general level of health and education? The integrity of the design should be so obviously great, new and visionary that it would immediately discourage and defeat the self-interested manipulations of the profit- and privilege-hungry parties and factions, which have a way of insinuating themselves into any humanitarian planning. Piece-meal politically circumscribed undertakings would not do it. This is more or less being done now, half-heartedly, but it is not enough. It would have to be a complete turn-about on a grand scale in resolution and strategy, presenting to the physically and spiritually hungry world an entirely new world orientation along lines of an enlightened humanitarianism, supported by decisive and vigorous action. Theoretically we speak of all this as being the great need of the day, in a muddled sort of way, but without true convictions and without effective application on practical levels.

In the meantime the totalitarians are stealing our thunder, which could be a divinely approved thunder on the part of the democracies, if rightly conceived and engineered. They are ruthlessly foisting a new world-orientation on mankind which is powerful, direct and effective. But it is one that is shot through with medieval undertones which destroy freedom. They are motivated by the conviction that the old order must be destroyed before the new can be established, and that freedom can be re-established in

the long, possibly very long, run. In esoteric principle this is valid. But their employment of brute force is also a left-over from the old order, therefore not enlightened.

The revolution the entire world is admittedly passing through reaches down to basic levels of civilisation. Under the influence of nature's subtle prompting, but outwardly due to short-sightedness, ambition, prejudice and hate, the revolution has taken a bloody turn in large parts of the world during this century so far. We speak of a milder revolution as it concerns the West, namely, the industrial revolution which is in progress. Yet we try to avoid or to delay its major, but surely approaching, impact by patching up inadequacies as they appear on the surface. Ultimately only re-orientation in depth within a universal frame can serve the needs of the present world emergency.

If we are to save the western way of life of greater personal freedom, those parts at least of the economic set-up which have to do with the defence of freedom might 'more profitably' be placed on a limited or even non-profit basis. This does not mean that we should be willing to work without material reward. But the reckless waste of our resources in government and industry, and the wringing of ever greater personal, sectional, and national advantage from our still free-wheeling system, will surely bring us to ruin. Enlightened self-discipline on personal and national levels would arrest the present deterioration of character values.

Gradual Transition

The democracies have the great good fortune to be in a position to make the transition without too drastic reforms at home, without bloodshed, and without the loss of the fundamental principles they hold dear, and which have won out at such high cost in human suffering. This is possible because of the wide-spread higher average of well-being, experience and education already achieved.

But we are single-mindedly watching the barometer of economic growth rates per annum, viewing rather gloomily the higher Russian rate, not taking into account that a vigorous country, having changed over to an industrial economy from a very low point

only a generation and a half ago, is bound to show a higher rate until supply more closely matches demand. At the same time, we are being told that we must be prepared for sacrifices, but it has not been clearly defined what it is that must be sacrificed. What is usually heard is that we must be willing to pay higher taxes. But this will always be made up by higher wages, costs and profits, and the economic spiral keeps sucking us ever deeper into the vortex of perdition.

Inner adjustment will not prevent outer enjoyment of the fruits of the scientific age. What we now think we enjoy under fearfulness and the competitive pressures, weighed down by heavy debt burdens, may then be truly enjoyed in greater peace and security, though in more moderate measure, and in more genuine appreciation of our collective good fortune. It is the very immodesty of personal ambition, competition and materialistic striving which causes, and has always caused, all our troubles.

Civilisation Exploding

Not only are the atomic bombs aching to explode if mankind gives them their chance, but the entire world civilisation is exploding even more ominously in our faces. This produces the frightful tensions in the welter of perplexed and perplexing viewpoints, all focusing in rather magnificent and fanatical disagreement on the solution of the world dilemma. It must be admitted that we are under powerful compulsion to solve it, though personal and national self-interest in most parts of the world side-step responsibility for the common good. In trying to mitigate the tensions, or to escape them, we have turned to chemistry, which seems to be a presently popular department in the shell which imprisons us. We take tranquilisers which lull and dull brain awareness of our psychic pressures. Then we take no-dozers when temporary lucidity is needed. So, mankind navigates uncertainly in a daze, in more ways than one. Tensions are meant to be stimuli to growth, but we defeat these efforts by nature to induce us to externalise our inner potentials for the integration of personality values.

So, the average man and many of his institutions still live in the cocoon of their own

weaving, made up largely of the material values which hem them in, while science presently is devoted to the same values. Man is like the chrysalis in the self-spun web. But the signs of the time, regardless of appearances and propaganda, are that he is ready to burst his bonds and to soar into the greater freedom and security of the upper spiritual stratum of his own being, which is one with the planet's soul, provided he can make up his mind that he is ready, and provided he is willing to inform himself with an open but discriminating mind. And nature seems to be hard at work to help him break through.

Understanding of the underlying evolutionary motions and faith in the ultimate good of the divine Plan can speed him on. Man loves speed and power. He now has a unique chance to increase his speed and to employ his inner powers in the direction of his divine destiny. Once he moves on to the freeway to God by throwing off the yoke of a now sterile past, no traffic checks can impede his progress. The two-fold advantage of mankind today is that the hearts and the minds of large numbers throughout the world are now prepared for successful integration and alignment with the soul. If men will take advantage of the unparalleled opportunity, now theirs during this finishing evolutionary cycle, by dispelling the cobwebs of their emotional thinking, they can lift themselves to a level of consciousness in harmony with the new age energisation, and illumination, which will reveal to them beyond doubt and speculation, mystically and scientifically, that the true centre of their being is spiritual, and that the physical is merely the temporary instrument, peculiarly and cyclically necessary for the evoking of the divine spark from within them into outer manifestation, in order to establish the kingdom of God on earth.

Mankind as a whole is approaching an important initiation which dovetails into the initiation the planetary Logos is himself preparing for. Our Logos needs us, as we need him. Together we are destined for great and truly rewarding creativity of an order that makes our present misguided and squabble-some striving infinitely immature by comparison.

Concluded

Humanism in Evolution

by Gail Grant

Part 2 - Science and Humanism

The human potential is such that if mankind were to expand his consciousness and bring about the synthesis of which he is capable, he would move forward to that 'wholeness', necessary to implement the Plan.

CHOOSING a few significant ideas from a lifetime of philosophical writing on scientific humanism is not unlike picking a handful of ripe apples from a heavily laden tree in bright October sunshine. Dr O. L. Reiser has been publishing papers, pamphlets and books for more than thirty years, developing his insights on a world philosophy. Early in his career he wrote *Humanistic Logic*, and then came among several others, *Philosophy and the Concepts of Modern Science*; *The Promise of Scientific Humanism*; *The Integration of Human Knowledge* and finally, a few months ago, *Man's New Image of Man*. This is a comparatively short book, but a very rosy apple.

Dr Reiser always writes, even of complicated subjects, with both clarity and charm, rarely found in books of such profound probing of contemporary thought and achievement. In this most recent work he seems to have been writing out of a fullness of spirit of a seer in an attempt to reach far beyond the academic world of philosophy to free and intelligent souls everywhere. He leads not into an enclosed courtyard, but through a high pass that opens up a limitless view of what lies on the other side of the mountain.

Dr Reiser has travelled so far in search of wisdom that his journeys have carried him through the centuries and around the world, sometimes even to the gates of the ancient Mystery schools where the treasures of human knowledge were distilled for the training of aspirants. Consequently he has pushed scientific humanism so close to the frontiers of knowledge that he has given it a new name: 'Cosmic humanism'.

This is the presentation of a cosmology for the modern world, which, as the author says, rejects the old fetishes of holy books, holy places and holy hours, for, 'every place and

every hour can be holy, provided one there and then responds to the divinity in all things'. A cosmology which recognises the divinity in all things, the basis of the oldest Mysteries in human history, is the next step towards a world community of mutual understanding. 'We need to break the log jam behind which our good will is dammed up.'

'The New World has not produced a world religion or a world politics. Why not devote our energies to contributions in this direction? Such a general ideology would be democratic in a valid sense of the term. Democracy . . . is more than a political system, it is a whole philosophy, a way of regarding the universe and man. Science is the very genius of democracy, for without an understanding based on knowledge, democracy is impossible. The paramount need of our time is for a great synthesis of knowledge, a world view which never before has been possible on a co-operative basis, but which is now just over the horizon. What reason is there for further delay in moving towards this vision?'

Science Transforming the World

Cosmic humanism emerges out of the cultural evolution of civilisation. The discovery and utilisation of knowledge to re-fashion the world is the over-arching fact of human history. At an ever-increasing rate, science is transforming the world. While science has destroyed old patterns of living, it is now creating a new world, and this is where the problem becomes critical. Einstein said that atomic energy changed everything except our way of thinking. Dr Reiser points out that to develop a new way of thinking and apply it socially is one important objective of cosmic humanism. The hard fact is, he says, that men today are not prepared for the next stage in social evolution because traditions remain as road blocks.

Giorgio de Santillana of M.I.T. wrote in an introduction to *The Integration of Human Knowledge* that, although Dr Reiser had moved far ahead of most of his colleagues in his prophetic views, 'he has never moved from tested classical motifs . . . here is a mind remarkably akin, across the centuries, to the learned and pious Proclus'. 'All his speculation,' he wrote, 'about the future, is deeply rooted in his conception of man as a planetary species, long fragmented but capable of synthesis.'

Dr Reiser's unwavering faith in the human potential is the magnetic core of all his work, whether presented as scientific or as cosmic humanism. He believes that men are turning away from the idolatry of the bits and pieces of materialism that characterises our world today, and are yielding slowly to the magnetism of the vision of wholeness, whether in the individual or society.

The volume of his life-work is so massive, and there is still a larger work on the way, that *Man's New Image of Man* comes at the right time to provide an excellent basis for concentrated sampling of his ideas, and those of the informal group who regard him as spokesman for scientific humanism. It begins with an interpretation of American philosophy from Puritanism to the present. The basis of his own contribution is pantheism, which he traces through Stoicism, Bruno, Spinoza, Shelley, Keats, Emerson, Whitman and Einstein; his version of pantheism is related to modern science, from sub-atomic realities to meta-galaxies. That demands a cosmology wide enough to admit all the laws of science as well as the ideals of philosophy or religion. Religion, Dr Reiser points out, has remained a dynamic factor in American life because of its re-interpretations. This expansive cosmology is what the modern world requires, if a sound social idealism is to evolve so that 'our ethics, politics and religion are not to hang suspended in mid-air, footless and headless'.

Philosophy and science are products of man's reason, and also of his intuition, a capacity still regarded with suspicion in some quarters. Man must have *theories* to explain what is going on around him and these begin as intuitions, insights of genius, or as acts of faith. All of man's heritage of knowledge is

cumulative, and every genuine insight into the nature of things fits its niche in the concept of the whole, which man inherits and preserves. Because this kind of knowledge is essential to the humanism latent in all men, in the universal search for truth about the origins and significances of the race of men, therefore, without a satisfactory cosmology, which applies to all men everywhere, modern man is frustrated and full of fear.

In the great ages of religion the insights of genius provided the roots of religious systems. Their followers crystallised these insights into creeds and dogmas, and created priesthoods to enforce them. The Teachers had taught a way; the priests made it an end. Or what Dr Reiser calls 'another fossil of the human spirit'. Humanism throughout the ages has preserved the Way as best its exponents could do, embattled against the dogmatists.

Scientific Basis of the Good Life

Modern philosophy, fusing science and the humanities, and with a world view, has now its greatest opportunity since Socrates and Plato to provide vision and guidance, to create a scientific basis for ethics in harmony with the principles of the good life taught by the great Teachers, east and west, for thousands of years past. Each Teacher taught in relative isolation, in time and space, without the means of communication which modern knowledge has now provided. Today no inspired Teacher could find isolation if he wanted it. The great fact of our times is planetism and it cannot be evaded. The principle that truth must be the same for all people is only today possible in dissemination to all people. The final refinement of that possibility lacks a universal language and a global transmission system, now possible by the use of earth satellites. But when these things are achieved we must have a humanity wholly dedicated to freedom of the human being. For that Humanism is essential. The old religions have not respected the personal dignity of the free man; science, politics, economics have not championed the freedom of the individual, but have provided the means of new forms of enslavement. Humanism, re-established and enhanced by a philosophy of synthesis, a cosmological humanism,

stands ready to make use of all means of communication to alert men everywhere to the possibilities of the new age . . . the age of man.

'Since Cosmic Humanism is . . . a philosophy based on science, we must observe that science has two referents . . . science involves a *method of procedure* . . . and it presents us with a *body of propositions* . . . Here we shall find the twin sources of a world philosophy . . . Science . . . is the very genius of democracy, and without the use of scientific methods, especially in the social sciences, democracy is impossible.'

Democracy, writes Dr Reiser, is a way of regarding the universe and the manner in which man secures his knowledge of the universe. Because cosmic humanism is an effort to see man's life as a whole, the new humanism refuses to think of man, nature and society as independent elements. This is the real source of much of our confusion. Our 'universe' is no longer so, it is an aggregate of chaotic entities studied by piecemeal analysis.

This fragmentation, the dismemberment of the body of the universe, is due to man's creativity. Analysis, fragment by fragment, was good in its time in the search for facts and laws, but now synthesis, seeing things in their relationships and as wholes, is our new goal of understanding. Cosmic humanism demonstrates that however diverse the results may be, there is a regularity behind the pattern of events, and by human co-operation integrated knowledges will bring about the broad view of the processes by which we are all members one of another, man, nature and society.

Dr Reiser sees, behind our sensorily perceived universe of material things in time and space, a cosmic field of energy, uncreated, infinite and eternal. Within this ocean of energy is a Supreme Imagination, a focusing and guiding influence urging forward the evolution of matter. Divinity, in this view, maintains a balance between the manifested universe and the unmanifested universe, as Einstein's formula of *equivalence* of matter and energy suggested. This Imagination, as an image-forming influence, creates the complex forms of emergent evolution from the inorganic to the organic worlds,

from atoms to human beings and their society. In correspondence with Dr Reiser, Einstein once wrote: 'Your standpoint is very near my own.'

'The Supreme Imagination appears as an invisible field permeating the visible universe, but since this impersonal divine influence can never be greater in man's thoughts than the capacity of men to envisage, man will become more like the Divinity he reverences as he increasingly understands the cosmos "in which men live and move and have their being", to use an old Stoic phrase which infiltrated into the New Testament.'

Moral Problems

The Supreme Imagination is a non-moral force until it reaches into human consciousness, where it becomes a moral force. Wherever there is human personality, acting consciously and voluntarily in the choice of alternatives, moral problems arise. Today the whole race is faced with the alternatives which create moral problems. The greater the powers of creativity, the greater the moral challenge. 'Human creativity is making incarnate man's visions of new possibilities.' East and West, long divided, are modifying each other's qualities and objectives. We first invaded the East for profit and power, and now we seek wisdom in exchange for our science. We are already seeking synthesis.

'We must make a religion of this search for synthesis. This religion of science must embody a sense of awe, pentecostal in its effects, for creative vision is never of that which is traditional and obsolete, but always of something still uncreated and awaiting manifestation.' Cosmic humanism must keep open the channels of creativity. Man is the exploratory tip of the evolutionary process. But creation, whether cosmic or human, is never making something out of nothing: it is giving form to that which is without form. When we achieve a subjective synthesis in human consciousness, we can give form to the new civilisation and the new culture through our achieved powers of creativity. Speaking for those who share his faith in the expanding human consciousness and its capacity for responding to a new cosmology, Dr Reiser says:

'We believe that the present moment sees us living in a world ripe for the greatest forward movement in all human history.'

The Three Major

Planets of Initiation

by E.K. — E.D.R.

*Within the Solar System there are three sacred planets which are particularly active — Saturn, Mercury, and Uranus — governed by Rays 3-4-7. The main function of the planets is to be distributing agents for the energies emanating from the zodiac as they converge within our solar system and become attracted to our planet. The basis of the astrological sciences is the emanation, transmission and reception of energies and their transmutation into forces by the receiving entity (see *Esoteric Astrology*, pages 137-8, 266 and 548). These influences find expression according to the type of vehicle which reacts to their impact. The interplay of the energy and the vehicle then produces consciousness of some kind.*

It is interesting to note that the ten points shown on the chart touch seven constellations and all seven rays, as follows:

Aries	1-7	Mercury, 4th Ray	Esoteric	Fire	Cardinal
Gemini	2	„ „	Exoteric	Air	Mutable
Virgo	2-6	„ „	Exoteric	Earth	Mutable
Scorpio	4	„ „	Hierarchical	Water	Fixed
Aries	1-7	Uranus, 7th Ray	Hierarchical	Fire	Cardinal
Libra	3	„ „	Esoteric	Air	Cardinal
Aquarius	5	„ „	Exoteric	Air	Fixed
Libra	3	Saturn, 3rd Ray	Hierarchical	Air	Cardinal
Capricorn	1-3-7	„ „	{ Hierarchical Esoteric Exoteric	Earth	Cardinal
Aquarius	5	„ „	A deconate	Air	Fixed

MERCURY, the Messenger of the Gods, and agent of their applied control, is the expression of the Fourth Ray and is, therefore, peculiarly related to the fourth kingdom in nature, the human. It carries to humanity a certain type of force; this precipitates a point of crisis and brings about the next great revolution which will lead mankind to new experience, and to the revelation of the divinity which it is the destiny of man to reveal. Mercury will lead man anti-clockwise around the wheel of life and, through the dualities of conflict, will achieve harmony. The wings on the feet of Mercury signify the vital activity, growth and expansion which give impetus and momentum to the forms of nature. Mercury is the intuitive mind that

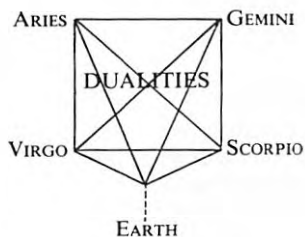
interprets spiritual experience, and relates the inner spiritual man to the outer human being. It reveals the Spiritual Triad and is the mediating interpreter between the higher and lower worlds via the abstract mind (the factor of the intuition), the individualised mind (the spiritual ego) and the concrete mind (the receptive common sense), always a triangle.

Mercury brings into close relationship four great constellations — Aries, Gemini, Virgo and Scorpio — each of which has a peculiar relation to the dualities with which man has a definite evolutionary concern:

ARIES . . . Spirit and Matter
 GEMINI . . . Soul and Body
 VIRGO . . . Mother and Child
 SCORPIO . . . Word (the Soul) and the flesh

Seven Constellations

THE THREE MAJOR PLANETS OF INITIATION



Inaugurative Initiator

ARIES

Eso. MERCURY 4th Ray
Hier. URANUS 7th Ray

*Soul and Personality
Elder Brother and
Prodigal Son*

GEMINI

Ex. MERCURY 4th Ray

New Age
AQUARIUS

* Dec. SATURN 3rd Ray
Ex. URANUS 7th Ray

*Sign of
Self-Initiation*
CAPRICORN

Eso. SATURN 3rd Ray
Ex. SATURN 3rd Ray

*Mother of the Christ-Child
Matter and Light*

VIRGO

Ex. MERCURY 4th Ray

*Discipleship
Tests and Trials*

SCORPIO

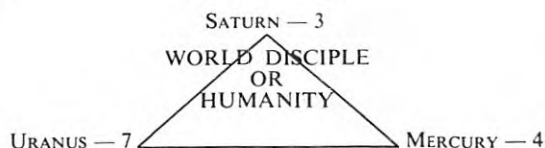
Hier. MERCURY 4th Ray

The Point of Balance

LIBRA

Eso. URANUS 7th Ray
Hier. SATURN 3rd Ray

Systemic Triangle



* A deconate ruler

Endocrine system of forces and energies governed by Saturn

These four signs form the Logoic Quaternary, or Spirit, Soul, Mind and Brain. The squares or quaternaries relate to material appearance or form expression. They also pertain to the sepulchre.

Aries, the Alpha and Omega — the initiator of the impulse to return to the Source — sees the beginning and the end of the circle. It is the beginning or initiation of the relationship between spirit and matter, and is the birthplace of ideas in the soul realm. It is connected with soul intention — the impulse initiating the many incarnations under the Laws of Involution to the physical plane. Experiment, experience and expression are the keystones of each incarnation. Here we are concerned with the beginning, the relationship between spirit and matter, which brings about initiation.

Gemini is concerned with duality, the elder brother and the prodigal son who wandered into a far country, soul and personality. It signifies the relation of two major energies in the human or Fourth Creative Hierarchy.

Virgo, the Mother, guards and nourishes the life of the Christ-child. It concerns the Christ principle both in form and 'that body not made with hands, eternal in the heavens'. The true significance is found in the words in the Bhagavad Gita, where Krishna, the Christ principle, says to Arjuna, the World Disciple or developed form aspect: 'Having pervaded the entire universe with a fragment of Myself, I remain'. This is an esoteric reference to the essential identity of the Son with the Father, the 'undying one', and with the eternal Mother; that is, with spirit and matter. This is the fundamental mystery of Virgo.*

Scorpio is the sign of discipleship and of tests and trials, of the Word made flesh. It is the sign wherein the Christ demonstrates his control over matter in the guise of the triumphant disciple. It signifies strength

*For further reference see *From Bethlehem to Calvary*, page 253; *A Treatise on the Seven Rays*, Vol. II, page 104; *A Treatise on Cosmic Fire*, page 810 and *Discipleship in the New Age*, Vol. I, page 547. Virgo is related to nine constellations and is therefore responsive to nine streams of energy which, playing upon the life within the form and evoking response from the soul, produce those 'points of crisis' and those 'moments of demonstrated development' which are referred to as initiations.

through testing. Through Aries and Scorpio, the Christ-life and manifestation is integrated with that of the Fourth Creative Hierarchy, which is also the ninth hierarchy of initiates to come. (See *Esoteric Astrology*, page 37.)

When Mercury has performed his mission, and 'led humanity into the light' and the Christ-child out of the womb of time and of the flesh into the light of day and of manifestation, then the task of that great centre we call humanity will be accomplished. The intuition can be drawn into activity and become potent in the study and interpretation of symbols. We know that a symbol is the outer and visible form of an inner spiritual reality. Discovering the reality behind any specific form will indicate the awakening of the intuition. The greatest symbol is MAN, the microcosm, a reflection of the Macrocosm.

Uranus, God the Father, is the one who lifts to life. It is occult consciousness or that intelligent, fusing condition which produces the scientific at-one-ment of two factors, higher and lower self, through the intelligent use of the mind. Before individual man can achieve initiation, he must be fully self-conscious, mystically orientated and occultly developed. Uranus rules the esoteric path of the Mysteries of Initiation when free choice has been made in Libra, which is the polar opposite of Aries; the pendulum swings in Libra. Uranus is peculiarly active at this time and brings in the energy of the seventh ray. The triple inflow of seventh ray energy, coloured by the forces of three great constellations, Aries (hierarchical), Libra (esoteric) and Aquarius (exoteric), is potent to effect major changes on our little planet. The seventh ray relates electric fire and fire by friction.

In this triangle Aries, the inaugurator, is rendered effective on earth through the organising potency of Uranus. Aries is the source, the beginning and the initiator of the new age and its coming civilisations; of the appearance of the Kingdom of God on earth and also of the individual initiate into the mysteries. Aquarius is the present determiner of the future. That which is initiated in Aries will become manifested in Aquarius, and Libra will enforce the achievement of a point of balance.

Soul and Form Balanced

In Libra the life of the soul and form is balanced. Neither dominates. It is an interlude wherein the soul organises itself for battle and the personality waits. This is the probationary path. It produces the reversal of passing around the wheel. It is the balancing of desire.

Aquarius, the World Server, is the custodian of that 'life more abundantly' of which Christ spoke, and which he can draw upon at this time in a new and dynamic manner in order to bring about the restoration needed. The energy is the implementing force of universality. It concerns the future.

The 'principle of directed Purpose', descriptive of the influence wielded by the Avatar of Synthesis through the agency of the Christ as he prepares for his work during Aquarius, involves three things:

1. 'Understanding — intuitive and spiritually instinctual, but intelligently interpreted — of the Plan, as it can be worked out in the immediate future by the Christ and his disciples.
2. 'Focused intention, based upon the above and emphasising an aspect of the will, hitherto undeveloped in man.
3. 'Capacity to direct energy, through understanding and intent, towards a recognised and desired end, overcoming all obstacles and destroying all that stands in its way. This is not the destruction of forms by force such as we have seen imposed upon the world, but a destruction brought about by the greatly strengthened life within the form.'

from Reappearance of the Christ, page 94.

Three signs, Gemini, Libra and Aquarius, are signs of the Mind of God as it expresses itself through man.

GEMINI, the Twins	Mind —
	Cause of duality
LIBRA, the Balances	Supermind —
	Cause of synthesis
AQUARIUS, the Water-carrier	Universal Mind
	— Soul

The lower mind dominates at first, causing the recognition of the Self and the not-self, or the essential dualism which underlies all manifestation; the higher mind, however, steadily increases its power and control, producing a balancing of the pairs of opposites through the illumination which it brings to the lower mind, and then the Soul, the eternal Son of Mind, becomes the ultimate synthesis, focusing and relating the Universal

Mind to the two lower aspects of the Mind of God. Initiation is another name for synthesis and fusion.

1. Sensory perception is transmuted into knowledge.
2. Knowledge is transmuted into Wisdom.
3. Wisdom is transmuted into Omniscience — and the ONE remains.

Saturn, God the Holy Spirit, is the God who offers opportunity. This planet transmits the energy of the third ray of Active Intelligence. This is also the ray of our planet the earth. Saturn is the hierarchical ruler of Libra, a deconate ruler of Aquarius, and the ruler of all three conditions of Capricorn, exoteric, symbolic of the personality; esoteric, of soul awareness; and hierarchical, of spiritual life. Ordinary humanity is ruled by the exoteric planets; advanced humanity, disciples and initiates by the esoteric planets. Saturn transmutes personal consciousness into group consciousness.

Capricorn is the sign of self-initiation and liberation of the Initiate; it is the goal. The sign of initiation hovers over our planet as well as over the destiny of the individual disciple.

If we study initiation from the angle of liberation, looking upon it as a process of strenuously attained freedoms, it ties man's experience into a firm relation with that of the whole of humanity, whose fundamental struggle is the attainment of that freedom 'whereby the soul and its powers can unfold and all men be free, because of an individually attained freedom'.

The Path of Initiation has at times been called the Path of Liberation; it is a graded series of liberations, resulting in the attainment of increasing freedom from that which lies behind in his experience. These freedoms are the result of detachment, dispassion and discrimination. This goal of freedom is in reality the main incentive to tread the Path of Return. Each of the nine initiations marks a point of attainment. The first three may be considered as:

INITIATION I, the Birth — Freedom from the control of the physical body and its appetites.

INITIATION II, The Baptism — Freedom from the control of the emotional nature and the selfish sensitivity of the lower self.

INITIATION III, Transfiguration — Freedom from the ancient authority of the three-fold personality.

(Continued on page 281)

Indifference

by Anna Ernst

When soul forces pour into the physical bodies of the individual or of the group, there is first a conflict which destroys all that is a hindrance to God's Purpose, and then a stimulation of that which is divine in the form nature, leading to the transmutation of the forms.

DIVINE indifference affects the groups of disciples dedicated to service to humanity.

It involves recognition of these basic facts: There is a divine plan for humanity as a whole, whose working out is inevitable; nothing can stop it. This Plan is implemented by cosmic energies working through the rays. As the new Aquarian age is being ushered in there is apparent a world conflict which affects all forms on the planet, and is destined to destroy those forms not capable of dealing with them. As happens in the case of the individual when soul force pours into his bodies, there is conflict, resulting in the ills of mankind; it also results in stimulation of that which is divine in the form nature, leading eventually to the transmutation of the forms.

Shamballa energy is now streaming into humanity, and the contact is producing a conflagration destined to burn away and purify all that man has erected in his civilisations and cultures, which is out of context with divine purpose and will. The monadic Will will inevitably transmute the human will.

What is the task of disciples at this stage of the spiritual evolution of humanity? All that is happening to humanity as a whole is also happening to the disciples as individuals. Immersed as we all are in the conflicting ideologies, propaganda, ideas, hopes, fears, conflicting appeals to reason or to precipitate action, to all that makes 'divine indifference' so difficult, the servers of humanity must nevertheless attempt it.

What does it imply? It implies skill in invocation, exact knowledge about the energies and forces at play; understanding of the nature of Love, Light, Will. It implies recognition that these energies are impersonal, are not respecters of the desires, aspirations, hopes of those who invoke them. Invoking the Will of God the disciple must be

prepared to have that Will conflict with his little will; the Light he invokes may show up weaknesses in himself for which he may be unprepared. In the great opposing camps it is unrealistic to indulge in the false, perhaps comforting, belief that all good is on one side and all evil on the other, and he must be ready and prepared to reconstruct his thinking, free himself from all pre-conceived ideas and thoughtforms and be ready to test them against that which, in his moments of communion with his soul and in its light, he knows to be the truth.

All this he must do knowing all the while that he functions in and through his group, and that what efforts he makes at self-betterment is transmitted to the group, and to that extent he reinforces its power in service. With the individual the emotions distort thinking, his life purpose, weaken his power to align and integrate his personality with the soul; so with the group. The group must know, without doubt and reservations, what is invoked, what the results will be of the response to invocation, and be entirely indifferent to these results as they affect themselves. Only then will their service be pure, and may they dare to say: 'Thy will be done'.

Divine indifference, if understood and practised, would have its effect on the attachments which men have to the various groups of which they are a part, social, ethnic, religious, political, family etc. To have been 'born into a group', of whatever sort, does not necessarily dictate eternal loyalty to it; mental discrimination, once emotional attachment is overcome, may make it clear that what holds the group together has lost its purpose or no longer holds true; or it may point up the fact that it is largely separative or selfish and does not conform to that which the disciple knows to be true.

When much of this has been overcome through a conscious refusal to be identified with anything which does not have spiritual significance, groups will be ready to form for the purpose of furthering that which is good and true for all men. Free from personal or group attachments, they are free to manifest that spiritual attachment which is the basis of the brotherhood of men and, to the extent to which their spiritual capacities permit, to practice the Science of Invocation and be responsive to the evocation by the spirit. This is the higher aspect of love which operates even where, as personalities, people are not

congenial, do not even like one another.

Identified with the soul, and therefore receptive to the spiritual Will which, when working through the heart, results in harmlessness and, when working through the mind, in intelligence, the disciple is approaching the point where he can be used by the Hierarchy for service. All the while the individual disciple, by freeing himself from attachments to any aspect of the no-self, makes it possible for the redemptive energies of soul and spirit to recreate the bodies that they may reflect and radiate light; itself a service to the group and humanity.

(Continued from page 279)

This will produce a transference of the race consciousness from the physical plane to the mental, and bring about emancipation from the present physical plane disorders. It will lead to the education of the public as to the nature of man, and the development of the powers latent within him, powers which will set him free from his present limitations, and which will produce in the human family a collective repudiation of the present conditions.

Initiation is in truth the name given to the revelation or new vision which ever draws the disciple onward into greater light; it is not something conferred upon him or given to him. The initiate is an initiate before initiation takes place. It is the process of light recognition and light utilisation in order to enter into ever clearer light. Progress from a dimly lighted area in the divine manifestation into one of supernal glory is the story of the Path of Evolution.

The work of salvage or salvation underlies all the evolutionary process. This factor is of far wider significance than has yet been realised. It is the major determining impulse which impelled the Soul of God himself to enter into form life; which impels life, upon the involutionary arc, to progress down into matter, producing thus the immanence of God. It is that too which urges man eventually to turn his back upon the 'world, the flesh and the devil', and orientate himself to the things of spiritual import. Each Ray Lord of a scheme, manifesting through a planet,

expresses this urge in varying ways. The great stream of living energy which is manifesting itself in our Earth scheme of evolution is conditioned by a temperament, an attitude and an orientation that is that of a 'Divine Rebel'. It is only rebellion that produces pain and sorrow, but this rebellion is inherent and innate in the Deity of our planet himself, the 'one in whom we live and move and have our being'. It is, therefore, a tendency greater than the individual unit. The amazing truth about our planetary Life is expressed in the Old Commentary as follows:

'He entered into life and knew it to be death.

'He took a form and grieved to find it dark.

'He drove himself forth from the secret place and sought the place of light, and light revealed all that he sought the least.

'He craved permission to return.

'He sought the Throne on high and him who sat thereon. He said: "I sought not this. I looked for peace, for light, for scope to serve, to prove my love and to reveal my Power. Light there is none. Peace is not found. Let me return."

'But he Who sat upon the Throne turned not his head. He seemed not e'en to listen nor to hear. But from the lower sphere of darkness and of pain a voice came forth and cried: "We suffer here. We seek the light. We need the glory of an entering God. Lift us to Heaven. Enter, O Lord, the tomb. Raise us into the light and make the sacrifice. Break down for us the prison wall and enter into pain."

The Lord of Life returned. He liked it not, and hence the pain.'

from *A Treatise on the Seven Rays*, Vol. II, page 98.

THE FORERUNNERS

by John R. Haberman
Thomas Carlyle
(1795-1881)

When a disciple has passed through the 'dark night of the soul', and finally surrendered to the Infinite Will, is it not fitting that he should bend all his energies to penetrating beneath the surface of things to the hidden world of meaning, and then use this light for the redemption of his fellowmen?

DURING the middle years of the nineteenth century there gathered occasionally at an unpretentious house in Cheyne Row, Chelsea, London, three men who in the realm of literature exerted a profound effect upon the thought of their time. All three were working disciples, constituting a triangle of energy, potent and enlightening, both in the world of letters and in the social and political evolution of the Victorian era. Primarily, they were the leading exponents of that school of thought known as Transcendental Philosophy, the foundation for much of modern metaphysics and a true philosophical forerunner of modern esoteric science.

Two of these disciples and close friends were the English poet Robert Browning and the American essayist Ralph Waldo Emerson. With their work, esoteric students are abundantly familiar through constant quotation. The third, however, is not so often quoted, but nevertheless he was a true esotericist, for he sought to penetrate beneath the surface of things to the hidden world of meaning. He was the Scottish philosopher and historian, Thomas Carlyle, the permanent occupant of the house in Cheyne Row.

Carlyle's beginnings were inauspicious enough. He was born in a proud but poverty-stricken family at Ecclefechan in southern Scotland. But since he displayed at an early age a brilliant interest in books and learning, his parents, James and Margaret Carlyle, resolved that he should become a minister of the Church of Scotland. At the age of ten, with nothing but shabby clothes to wear and displaying a constant state of poverty, Thomas was despised by his fellow pupils in the grammar school at Annan. Thus was laid the beginning of a morose pride and abrupt manner which somewhat marred Carlyle's personal contacts throughout life; but here

also emerged that iron will, inflexible determination, and capacity for herculean literary labour which eventually made him the wonder of the world of letters. He did so well in his studies, in spite of the gibes of his schoolmates, that three years later, when only thirteen, and lacking coach fare, Thomas Carlyle walked a hundred miles to enter the University of Edinburgh. There he supported himself meagrely by tutoring students of better means than himself, and in four years, in 1814, he was ready to sit for his M.A. degree, which would qualify him for the ministry.

It was then that those qualities emerged in Carlyle's character, in spite of his rough-hewn exterior manner, which marked him a true disciple, innate honesty and fine discrimination and, above all, that sense of responsibility which is the major quality of the highly evolved. Because he could not bring himself conscientiously to agree with certain tenets of the Church of Scotland, Carlyle refused to take his M.A. degree at the University, turned his back on the ministry, and left with the resolution of making teaching and literature his career. A lesser man, after years of privation and hardship, and with security now in sight, might have buried his scruples and turned hypocrite, but such was not the character of Thomas Carlyle.

He became a village schoolmaster, first at Annan and then at Kirkcaldy, Scotland, during which time he decided that teaching was not for him. Saying 'It were better to perish than to continue school-mastering', he quit the teaching profession in 1818, with the intention of entering the writing field. Then followed three years which he describes as the most miserable of his life, in which he pursued a half-starved career of private tutoring and hack writing.

Time of Trial

This was his time of bitter trial. He was literally torn apart by inner conflict, plagued by religious doubt, immersed in despondency, and unable to come to any kind of spiritual realisation. Such a crisis is well known to esoteric students, for it marks a certain stage in the life of all aspirants to discipleship. It is rightly called 'the dark night of the soul', and those who aspire to tread the Path which leads to the Light Supernal are all too familiar with it.

During this time of mental and emotional crisis, Carlyle buried himself in the works of Goethe and other German writers, which exerted a profound effect upon all his ensuing work. Later, he set down his religious doubts in the chapter 'The Everlasting No', in his great philosophical book, *Sartor Resartus*. Soon, however, he emerged into the light, and throwing off all doubts about the existence of God and the spiritual nature of the Universe, he announced that he was spiritually free, and not bound either by atheism or by orthodox Church teachings.

Years of struggle then followed. In the course of time, Carlyle married Jane Baillie Welsh, who furnished a stabilising influence in his life. His early literary works of note were philosophical essays, many of which were published in the *Edinburgh Review*, and which attracted the attention of the literary great, among them Ralph Waldo Emerson, who came to visit Carlyle in his lonely habitation at Craigenputtock, near Dumfries. From that time forward Carlyle stood firmly for the transcendental nature of man, the world, and the Universe. He believed that the outer physical world is but the 'time-shadow', as he put it, of a higher, invisible, and essentially spiritual world; and he became a staunch opponent of the mechanistic philosophy then gaining ground, the forerunner of our modern age of gross materialism.

Carlyle set down his spiritual affirmations in the chapter entitled: 'The Everlasting Yea', in *Sartor Resartus* ('The Tailor Retailored'), published in 1833, in which his hypothetical German hero, Teufelsdröckh, endures 'temptations in the wilderness' and comes eventually to spiritual revelation:

'To me nothing seems more natural than that the Son of Man (when such God-given mandate first prophetically stirs within him, and the Clay must now be vanquished or vanquish), should be carried of the spirit into grim Solitudes, and there fronting the Tempter do grimmest battle with him; defiantly setting him at naught, till he yield or fly. Name it as we choose; with or without visible Devil, whether in the natural Desert of rocks and sands, or in the populous moral Desert of selfishness and baseness, to such Temptations are we all called.'

Transcendentalism and God Immanent

Carlyle's Transcendentalism was nothing else than that concept which esoteric science speaks of as God Immanent in nature and in humanity:

'What is Nature? Ha! Who do I not name thee God? Art thou not the "Living Garment of God?" O Heavens, is it, in very deed, HE then that ever speaks through thee; that lives and loves in thee, that lives and loves in me?'

And again wrote the philosopher of Craigenputtock: 'Then sawest thou that this fair Universe, were it in the meanest province thereof, is in very deed the star-domed City of God; that through every star, through every grass-blade, and most through every Living Soul, the glory of a present God still beams. But Nature, which is the Time-vesture of God, and reveals Him to the wise, hides Him from the foolish.'

Regarding the continuity of life after physical death, Carlyle wrote: 'Is the white Tomb of our Loved One, who died from our arms, and had to be left behind us there, which rises in the distance, like a pale, mournfully receding Milestone, to tell how many toilsome uncheered miles we have journeyed on alone, but a pale spectral Illusion! Is the lost Friend still mysteriously Here, even as we are Here mysteriously with God! Know of a truth that only the Time-shadows have perished, or are perishable; that the real Being of whatever was, and whatever is, and whatever will be, is even now and forever.'

Thus Thomas Carlyle emerged into the literary world as a disciple on the first ray, for his later works were to have political and social implications. Still plagued by poverty, for *Sartor Resartus* was not well received, being considered dry and dull in spite of the gems of truth it contained, Carlyle moved to his permanent residence in Cheyne Row, Chelsea, in 1834.

There, by dint of what one biographer has characterised as 'savage toil', he wrote in a little over a year his long and most famous work, *The French Revolution*. In March, 1835, when the book was completed, he had to rewrite it all over again, because the whole manuscript, as well as his notes, had been burned by a careless housemaid! He subsisted on borrowed money until 1837, when *The French Revolution* was again ready for publication. It made Carlyle famous and his days of poverty were over. He was hailed as a literary genius, and the day finally came when Queen Victoria herself visited him in his humble lodgings.

Necessity for Social Reform

Carlyle intended *The French Revolution* as a political treatise calculated to awaken the British upper class to what might happen to them at the hands of the working people if they did not institute the necessary social reforms. Britain was then in the throes of the Industrial Revolution. Conditions of down-right servitude existed in the crowded industrial areas, which were as bad as if not worse than African slavery in America. Those were the horrifying days when young children worked from dawn to dark at the looms and in the mines, without any regulation of child labour whatsoever, except the merciless will of their employers. Likewise, during the worst years of the Industrial Revolution, large numbers of people, men, women and children, wandered the highways and byways of the British Isles, homeless and without means of livelihood, except by begging, petty thievery, and worse, highway robbery. Small wonder that practically the entire population of villages in Scotland and Ireland emigrated to America, Australia, or some of the other colonies overseas, seeking better living conditions.

Thomas Carlyle sought to rectify these terrible conditions. He spent much of the remainder of his life writing political essays advocating social reform. He strongly advocated free education for all, for he remembered well the days of his own youth when he almost starved getting an education. Strangely enough, he did not believe in democracy as it had emerged in the young United States of America and in France. He proposed a rule of men of letters to set everything straight in the world. He greatly admired the German political system and wrote a long work on Frederick the Great, as well as the life of Cromwell, another strong political figure whom he admired.

Could it not have been that behind the physical brain consciousness of Thomas Carlyle there existed in the Soul consciousness, on the plane of the Solar Angel, as it exists in the consciousness of all souls everywhere, the realisation of the chain of Hierarchy, the only true 'Rule of the Enlightened'?

Carlyle lived to see his social reforms come into being in considerable measure, including his most cherished project, a free public school system, bringing in the golden days of the Victorian age. As a reward for his great work, the Queen offered him a title and later he was offered interment in Westminster Abbey. Carlyle refused both. He was content with the unofficial appellation of being the greatest moral force in Britain. To the end of his days, after the passing of his wife in 1866, Carlyle lived simply and humbly. Since he had no heirs to inherit it, he gave most of his ample income to charity. By his own request, at the end of a long life of active discipleship, his physical remains were laid to rest in the churchyard at Ecclefechan, his humble Scottish birthplace.

Major works of Thomas Carlyle:

Life of Schiller, 1825
Sartor Resartus, 1833
The French Revolution, 1837
Heroes and Hero Worship, 1841
Oliver Cromwell, 1845
Frederick the Great, 1858-1865

Meditation on a Symbol

by Miriam D. Gebbie

This symbol was reproduced in the November 1961 issue of the Beacon

THIS is an etheric pattern of the Aquarian age. It represents the organised energies of the new age as it is intended to be worked out upon this planet during the age of Aquarius.

This organised thought-pattern is a precipitation of the Plan for the future, created under hierarchical impression and 7th ray influence, out of the universal Will and Plan. It is imbued with the Light, Love and Power of Hierarchy, and it *scintillates with the light and fiery energy of the Cosmic Whole. It flashes with all the colours of the seven rays, with the 7th ray esoteric colour predominating. It is a magical symbol endowed with the power of White Magic. In it can be seen the cross of the Christ and humanity in the Aquarian age, the star of the Christ, the triangle of energies behind the Christ, the circle of infinity, and the Cosmic cross.

At the centre of the cross of humanity in the Aquarian age stands the Christ. The way for all humanity is through the centre of the Cross. The Christ said: 'I am the way, the truth and the life . . . ' The disciple enters the Aquarian age only as he enters the way of the Christ and becomes Christ-like. The disciple who is the server in Aquarius enters the door, the place of peace and power at the centre of the Cross. He touches the consciousness of the Christ, and passes through the 'electric door' into the greater service of the Hierarchy.

The process of penetration and the stabilising and synchronising of vibration is repeated as each 'door' is entered. These are: the centre of the cross of humanity; the centre of the star of the Christ; the centre of the Monadic triangle, Shamballa; the centre of the circle of Infinity and the Cosmic cross.

When all the centres have been penetrated

*The word *scintillate* presupposes the reception and transmission of energy. It is interesting to note that a scintillator is an instrument used to detect radioactivity, which is a 7th ray potency or emanation. The scintillator registers the quick flashes or sparks that are emitted. In astronomy 'the twinkling of stars or of the planet Mercury' is termed scintillation.

and blended in consciousness as an aligned channel, with free interplay from highest to lowest and from lowest to highest, then the disciple and group is a prepared instrument of high spiritual calibre for the work of evolution on this planet.

The 'level' upon which this energy pattern is registered in the server's consciousness denotes his next step to be achieved, if he is to be more useful in the days ahead in co-operation with his spiritual group. The symbol will not appear to all disciples on the same level or wave-length. It will register with varying intensities, or varying degrees of scintillation, due to the varying admixture of rays that make up the equipment of the discipleship group, the personality forces and point of focus, the 'soul', or solar, energies involved, and the possibility of Triadal and Shamballic contact.

For each one it will represent an opportunity. And if he is to fulfil his part in the plan for the future, the server must pass through the centre of this new age etheric pattern with his whole being, and let its radiations enter into and through him, so that he enters the stream of these cosmic and planetary energies and becomes that stream.

Only in this way can the serving group 'pour forth the waters of life to thirsty men'. That 'water', the water of universality, is a transforming energy, electrical in nature, spiritually stimulating and magical in its effects.

Within this symbol is the source of all the illumination needed by the group to carry on its work in Aquarius. Groups and individuals everywhere can tune into it, pull through the energy with the special Aquarian *quality* needed, and utilise it to further the Plan. That energy is the Life of Aquarius pouring through the centre, the heart.

These are some of the implications of this etherically-anchored thought form for the human units and groups to which it may become particularly magnetic and related.

BOOKS AND PUBLICATIONS

A Selection of New Editions*

The Brotherhood of the Rosy Cross, by A. E. Waite (\$10.00). Mr Waite presents a 'most scholarly picture of the origins of Rosicrucianism, its original doctrines, their unfolding and changing, what was and what was not its relationship to Freemasonry, a most notable chapter on the history of the Rosy Cross in Russia. A. E. Waite's account bears very little resemblance to the claims of the Theosophists and latter-day Rosicrucians. To put it more plainly, our author has taken their skins off in the course of establishing the true story. But all this is only to make way for his reverence and love for the real Rosicrucians.

The myths and frauds fall away and there emerges the inspiring true history of Rosicrucianism; from Lutheran sectarians to profound Kabbalists, from alchemists preoccupied with trying to make gold to alchemists for whom the philosopher's stone is the spiritual quest.'

Fragments of a Faith Forgotten, by G. R. S. Mead (\$10.00). This book is 'a contribution to the study of the origins of Christianity'. After nearly two thousand years, the truth about the Gnostics remains a deeply controversial issue. During the first centuries of Christianity, the Gnostics were a great religious movement. Most of them, if not all, thought of themselves as Christians. That they were defeated by what came to be the orthodox Christians is a matter of history which does not settle whether or no the victims were Christians. But their history was written by the victors. Until recently, almost all we knew about the Gnostics we were told by the Church Fathers who had burned the Gnostic literature and quoted only what suited their purpose of justifying the extirpation of the Gnostics.

Gnosticism found in G. R. S. Mead a true and disinterested scholar; Mead made available to the English-speaking world his translations of Gnostic texts which had survived in Coptic in Ethiopia and Egypt. *Fragments of a Faith Forgotten* is an anthology of these Gnostic texts together with Mead's explanations. As Kenneth Rexroth says in his new introduction to the present edition:

'*Fragments of a Faith Forgotten* is a masterpiece of lucid, or as lucid as might be, exposition of an unbelievably complicated and difficult and ambiguous subject. Once in a while Mead's sympathies for the Gnostics make him a little sentimental, but he never permits his sympathies to destroy his objectivity. After sixty years he is still the most

reliable guide to the corpus of Gnosticism that we have.'

Ancient, Medieval and Modern Christianity, by Charles Guignebert (\$7.50). 'This short history of the principal periods in the history of Christianity was written by the Professor of the History of Christianity at the University of Paris, better known as the Sorbonne. But nobody should read it who wants to remain undisturbed in his inherited religious beliefs. It is a book discomfiting to most professing Christians, and especially to Roman Catholics. Professor Guignebert was the first to hold the chair in the History of Christianity at the Sorbonne after the final separation of Church and State in France, as an aftermath of the defeat of the clericals and royalists in the Dreyfus Trial. His standpoint is the scientific study of history of religion as history like other history, its facts like other facts. This scientific study produces great fruits, for it is "the mother of tolerance and religious peace".'

Color Psychology and Color Therapy, by Faber Birren (\$7.50). 'Faber Birren is not a theorist but a practical craftsman. Unlike most of us, Faber Birren is willing to learn from anybody. He has learned from the most diverse people, from people who contradict each other, from people who denounce each other, from the occultists and mystics as well as from the biologists and agnostic scientists. It is in this book.

Faber Birren does not try to explain away the inexplicable. He says very well: "Explanations of psychological and psychical phenomena are not always easy, and are indeed unnecessary. There are in man many strange and inexplicable mysteries regarding colour."

Faber Birren makes his living by prescribing colour. He prescribes it to government, to education, to the armed forces, to architecture, to industry and commerce . . .

Birren's colour code for safety has become internationally accepted in countries as remote from each other as England, Japan, Italy, Argentina, Uruguay.

His work has been acknowledged and recommended by the Council on Industrial Health of the American Medical Association.

In 1955 the U.S. State Department sent him to an international congress in Rome on work productivity, safety and industrial health. He went as the only — and world's leading — authority on colour.'

*published by University Books, New Hyde Park, New York.

The Training of the Zen Buddhist Monk, by Daisetz Teitaro Suzuki, illustrated by Zenchu Sato (\$5.00).

'Zen (*Ch'an* in Chinese) is the Japanese word for the Sanskrit for *dhyana*, which is usually translated in English by 'meditation'. When Buddhism passed through the crucible of Chinese psychology, it became something altogether unique. It is based on the philosophy of Buddhism. But Zen itself is a discipline and not a philosophy; it directly deals with life. Hence, the special designation 'Zen Buddhism'.

Dr Suzuki is rightly regarded as the greatest living exponent of Zen Buddhism. By the time he came to write the present book, he had become a master stylist in the English language. This is perhaps the best introduction to Zen that he has written. He is concrete, as Zen itself is concrete. By means of a direct and succinct description of the training that a Zen Buddhist monk undergoes, he has given us the most precise picture possible of Zen in life.

The forty-three illustrations give a unique value to

the book. The artist, Zenchu Sato, has depicted here the record of his own experiences in going through all the disciplinary measures pertaining to the life of Zen.

Zen is still a living spiritual force in Japan. The Zendo (Meditation Hall) is by no means an institution exclusively meant for the monks. It is visited by youths of character and intelligence; many devoted followers can be found among businessmen, statesmen and intellectuals. The sale of books on Zen is substantial and grows.

"Zen ought to be studied not only in its theoretical aspects as a unique product of the Oriental mind, but in its practical aspect as it is to be seen in the Zendo life. This is the chief motive for my writing this book".

These books can be ordered from the LUCIS PUBLISHING COMPANY or from UNIVERSITY BOOKS, NEW YORK, and from the LUCIS PRESS LTD, LONDON, or from BAILEY BROS. & SWINFEN LTD, HYDE HOUSE, WEST CENTRAL STREET, LONDON, W C 1.

New Books

Man's New Image of Man. By Dr Oliver L. Reiser. The Boxwood Press. Pittsburgh, Penna. \$3.50.

Although Dr Reiser subtitles his work, '*An Interpretation of the Development of American Philosophy from Puritanism to World Humanism*,' he tells us that 'since those early days, the world has moved ahead, or at least onward, at a rapid pace, through the Great Depression and World War II, into the age of the exploration of outer space . . . In this fast changing period of human evolution, philosophy must also revise its concepts and its programme.'

It is in response to these circumstances that Dr Reiser's own viewpoint is expressed in a term that can best be represented by the words 'cosmic humanism'. With this description of his aim, the author gives us his concepts of philosophy.

In order to develop his thesis of man's need for a new philosophy, Dr Reiser begins with an analysis of American civilisation, and its relation to our gradual developing beliefs. These he classifies under the headings, 'Political Individual Democracy; Intellectual and Religious Freedom; Free Public Education; Social Benefits of Science and Technology, and the Promise of Pantheism as a World Religion.'

'Certainly the time has come to strike a new note in American thoughts. We need to break the log jam behind which our goodwill is dammed up. Thus far, the New World has not produced a world religion or a world politics. Democracy, as Thomas G. Masaryk often said, is more than a political system — it is a whole philosophy, a way of regarding the universe and man . . . and science is the very genius of democracy, for without an understanding based on knowledge, democracy is impossible. The paramount need of our time is for a great synthesis of knowledge, a world view

which never before has been possible on a co-operative basis, but which is now just over the horizon . . . Our problem is not how to stop the merry-go-round, which is tantamount to "resigning from the human race", but how to regulate the speed at which the whirl of social change revolves, so that the revolutions per minute do not increase to the point where the revolving globe flies to pieces. Here is where creative intelligence is needed.'

Since philosophy and science are the products of reason, man requires a world view, a theory about the nature and origin of the universe, and this the author describes as a 'world cosmology'. Here we have a 'cosmic humanism', an effort to see man's life as a whole.

'Cosmic humanism is concerned to show that however diverse the results may be, there is a regularity behind the pattern of events, and there is sound hope of the integration of knowledge to be attained by co-ordinating our efforts . . . This faith in the possibility of the conscious control of human evolution is necessary if we are to stabilise the world of the future.'

To help effectuate his idea, the author suggests a World Institute or University sponsored by UNESCO. Here one can bring together scholars and creative figures in all fields. Here the best minds will be drawn from all parts of the world without distinction of East or West. Here all will meet, not in a spirit of rivalry, but in the common desire to construct a foundation for the civilisation of the world. For the author this is a realistic plan, and as he himself points out:

'Such a view is also "realistic"—in the sense that whatever one may wish or fear, the fact is that some sort of planetary civilisation is coming and the important question is how and when it will arrive.'

Dr Reiser realises, however, that there must not be too hasty demand for the culmination of his plans, but that there will arrive some sort of planetary civilisation. The reader will note that throughout this work, the key concept offered is that of 'imagination', a concept for interpreting man and nature.

'Imagination is here defined as the organisational factor which puts parts together in their right time and places to make products. In the objective world we find imagination manifested in guiding fields of influences and in man this organising field is known as creative intelligence.' And 'creativity' is the link that unifies man and nature, it is the only atonement with God, that is available to man.

In these illuminating pages, Dr Reiser has given us much to ponder and has worked out a thesis both scholarly and arresting.

FLORA COBLENTZ

A Critical Examination of The Belief in a Life After Death, by C. J. Ducasse. Professor of Philosophy, Emeritus. Brown University, Providence, R.I. Charles C. Thomas, Springfield, Illinois. \$8.75. Blackwell Scientific Publications Ltd, Oxford. 70/-.

Professor Ducasse has long been known in the field of psychic research and in this book he again proves himself both careful and competent. For the reader who is interested in life after death, Professor Ducasse provides a wealth of rewarding material. Throughout the past century, numerous works have been devoted to this subject, from the recent one by Dr Ralph Harlow, *Life After Death*, to the well known scholarly studies of Frederick Myers, *Human Personality*. Yet few provide as thorough or careful an approach to the problem of human survival.

'What the book attempts is a philosophical scrutiny of the idea of a life after death. That is, it attempts to set forth, as adequately as possible, the various questions, to purge them both of ambiguity and of vagueness, to examine, without prejudice, the merits of the consideration, theological or scientific, empirical or theoretical, which have been alleged variously to make certain, or probable, or possible or impossible, that the human personality survives bodily death.'

Throughout history mankind has held some belief in survival, and the question which arises in connection with this idea, according to Professor Ducasse, is why the belief in life after death is so widespread. To answer this question, the author offers several

explanations. But whether these suggestions are valid or not, the author allows the reader to determine for himself. Thus he states:

'That a given person came to believe or disbelieve in a given proposition does not entail anything concerning the truth or falsity of the proposition, unless what caused him to believe or disbelieve it consisted of evidence adequate to prove, or at least to make objectively probable, that the proposition is true, or as the case may be, that it is false.'

In the attempt to judge intelligently whether the human personality survives bodily death, Professor Ducasse conscientiously surveys the current empirical and theological arguments.

'To be in position to judge intelligently what bearing on it, given items of *prima facie* evidence of survival may really have, the first step must be to distinguish clearly the several senses which the expression survival of the personality after death can have.'

By a painstaking review of the records of many noted scientists, as well as an analysis of numerous paranormal phenomena, familiar to students of psychical research, the author offers much of interest in favour of the reality of survival.

'Their conclusion was essentially that the balance of the evidence so far obtained is on the side of the reality of survival and, in the best cases, of survival not merely of memories of the life on earth, but of survival also of the most significant capacities of the human mind and of continuing exercises of these.'

In the study of this vastly engrossing topic, Professor Ducasse devotes a portion of his book to the doctrine of reincarnation, as expounded from the days of the great Brahmanistic philosophies to the present. He proceeds with a scholarly appraisal of the hypothesis, giving evidence for and against reincarnation. The reader will find a very interesting addition in the form of case histories dealing with memories of earlier lives, all of which have been thoroughly documented.

Professor Ducasse has long been known in the field of psychic research and, in this book, he again proves himself both careful and competent. For the reader who is interested in life after death, he provides a wealth of rewarding material.

FLORA COBLENTZ

The Reappearance of the Christ

A new paperback edition of 'The Reappearance of the Christ', by Alice A. Bailey, is now available on order from the LUCIS PUBLISHING COMPANY, NEW YORK — PRICE \$1.25; AND THE LUCIS PRESS LTD, LONDON — PRICE 5/- (PLUS POSTAGE). Special discount rates are available to libraries, and for those ordering in quantity for group use and for distribution purposes.

The publication of this paperback edition is part of our work of preparation for the reappearance of the Christ. We aim to make the book more widely available to a larger section of the world community. Three chapters of the book have been separately printed in pamphlet form, and hundreds of thousands have already been distributed during the last fourteen years. Information about the distribution of the pamphlets will gladly be sent on request.

The Wesak Festival

At the time of this Wesak Festival, I would call your attention to the fact that the annual return of the Buddha to bless his people everywhere and to convey the message of wisdom, light and love to humanity, coming as he does from the very heart of Deity itself, is the outer evidence and guarantee of inner divine guidance and revelation in this present world cycle of 2,500 years. Year by year he returns. For a brief minute he reminds us that God exists and ever loves; that he is not unmindful of his people; that the heart of the universe is unalterable compassion, and that man *is not alone*. To bring this recognition about and to make this appearance possible, a living triangle of energy is created and focused through three great spiritual Individuals, who evoke recognition both in the East and in the West. They are known to believers of every faith and all nationalities. These Three are:

1. The Lord of the World, the Ancient of Days, Sanat Kumara, the planetary Logos, Melchizedek. He to whom Christ referred when he said: 'I and My Father are One'.
2. The Buddha, the illumined one, the revealer of the light and the wisdom which come to us from sources far greater than our planetary Life, a messenger of the Gods.
3. The Christ, the Son of the Father, the World Saviour, the Redeemer. He who has remained with us and who is gathering his sheep into his fold, the Lord of Love.

In these Three, whose nature is radiant love and light, humanity can grasp in some measure the nature of divinity. They are greater than is known or realised; human intelligence and aspiration can only sense their essential nature; their spiritual potency has to be stepped down if mankind is to bear the pressure of the impact of the energy they wield and seek to transmit. It is this stepping down process which takes place at the time of the May, Taurus, Full Moon, and it is brought to a 'focus of transmission' by the *massed intent* of the Hierarchy and the *massed demand* of the world aspirants and disciples — itself drawn forth by the *massed need* of the people of all lands.

from THE EXTERNALISATION OF THE HIERARCHY